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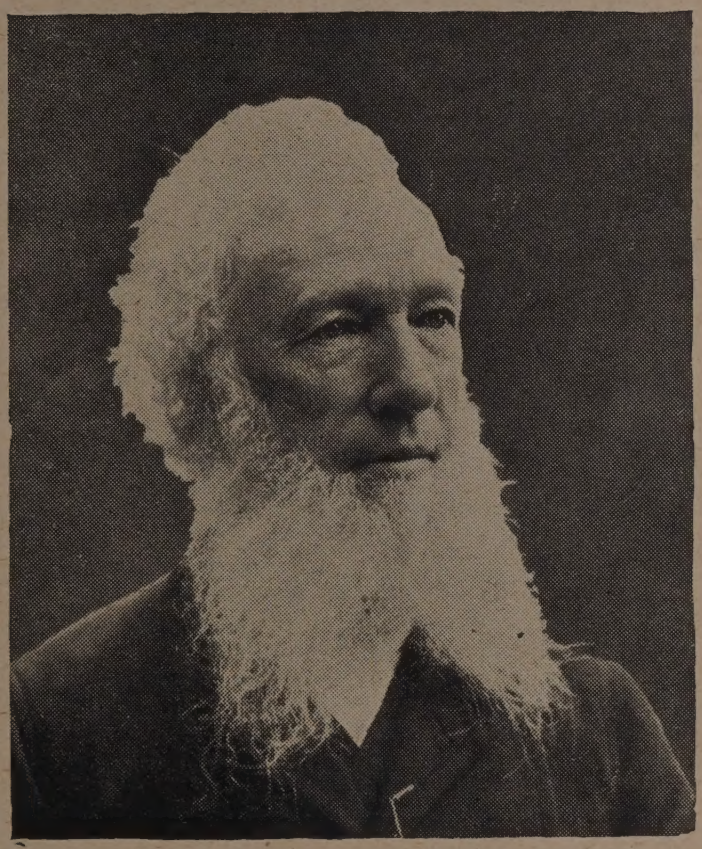
UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LII. CHICAGO, JANUARY 14, 1904. NUMBER 20



DR. THOMAS KERR.

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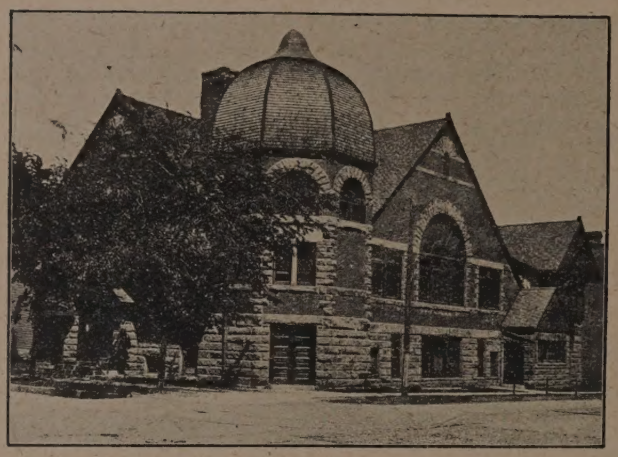

THE CHURCH OF THE CHRISTIAN UNION OF ROCKFORD, ILL.

DESIGNED BY J. L. SILSBEE, ARCHITECT OF THE PRESENT ALL SOULS CHURCH, CHICAGO. DEDICATED SEPTEMBER 18, 1888.

CREED OF THE CHRISTIAN UNION.

The following statement, essentially in Dr. Kerr's own words, appears in published announcements of the Rockford Church as statement of purpose and aims:

"The Church of the Christian Union has for its object, to cultivate a religious spirit that shall be reverent, and at the same time rational, being in harmony with the unfolding ideas and knowledge of the age; to learn and teach a higher faith in God, a higher justice among men, and to do all the good we can."

"We aim to be truly liberal, always open to the broader, fuller truth. We respect those who differ from us, not thinking ourselves as either wiser, better or superior."

"We have no stated creed; our basis of fellowship is found in Christ's teaching, as the rule of our working life, Love to God, and Love to Man.."

A DEDICATORY WORD.

The claim of the Rockford paper is hardly right that the Christian Union Church was the first church of open doors in this country, but it antedates Prof. Swing's movement in Chicago by five years, after which Dr. Thomas' People's Church and many others were organized on the same basis. September 18, 1888, was a memorable day in Rockford, when the corner-stone of the present beautiful structure was laid. Dr. Thomas and Jenkin Lloyd Jones took part in the exercises. Messages were received from Robert Collyer and C. W. Wendte, F. L. Hosmer and others, and W. C. Gannett wrote a hymn for the occasion. The friends at Rockford still cherish the memory of Dr. Kerr's triumphant conclusion of the interesting program. He said:

"We believe that religious truth is a resource, an unfailing and ever-unfolding resource. We believe that the great souls of humanity have been able to realize this, and to send its light and power upon the generations; so we believe that the most princely soul that ever trod the earth, Jesus of Nazareth, is the life and representative of the finest style of character in man. We believe in him because of this. We look to him as a brother, a friend, a counselor, we regard him as in spirit an absolute reality, living today; we believe that he will lead the world of mind and soul, through ever-unfolding intellectual and spiritual power for generations to come; and that in him is salvation, the lifting up of men.

"So from Christ, the great magnificent and deathless prince of this sublime truth, we turn to God himself, in whom is our ultimate expectation. In him we rest. In that Infinite Mind and soul we dwell. He is our God and Father, not according to the mortal ratio of our three score years and ten; but in the immortal ratio of unseen and eternal things."

UNITY

VOLUME LII. THURSDAY, JANUARY 14, 1904. NUMBER 20

Prof. Patrick, in the *American Journal of Psychology,* has finally discovered the psychology of football. According to his theory, people love to go to witness this contest because it enables them to "relapse into latent habits and thus rest the higher brain centers. The game is more brutal (that is more primitive) than others. * * * Hence it permits the mind to revel in those long restricted impulses." The professor tells us that nothing since the Roman amphitheater is so successful a reversion to aboriginal manners.

The conservative guardians of theology a few years ago steadily resented the implication that there was an element of myth and legend in the Bible. It would seem that many of them have grown wiser in these days and are applying themselves to the discussion of the more tenable thesis, viz., that the myth has a valuable spiritual content, and, as a writer in the *Biblical World* urges, "fiction is a highly useful part of every literature, * * * * a normal instrument for delighting, strengthening, inspiring and ennobling. * * * * So the story of woman's creation will forever remain a divine statement of the most blessed fact in social life, the identification of husband and wife. When admitted to be an allegory it at once ceases to be a bludgeon for the head of the anthropologist who is honestly investigating the origin of the human species."

"I have heard every sermon and lecture delivered by Dr. Kerr from the time he greeted his new flock in 1870 to the time of his retirement from the pulpit a little over two years ago. I planned my vacations so they would tally with his."

This is the remarkable claim which H. H. Waldo, of Rockford, is able to make, one which the modern "business" man who is so torn by his "business" demands, golfing necessities, automobiling and cycling privileges that he has no time to go regularly to the church he believes in and helps support, may well consider, as may also the men and women who are so busy in "keeping up" with the world of books and literature that they must take their church privileges incidentally, for Mr. Waldo is no sleepy conservative out of touch with new thoughts and new ideas. He is indeed a man of large interests and he so loves books that he is the leading bookseller of the town and knows and loves the wares he deals in. Mr. Waldo knows his Emerson and Herbert Spencer, he is enamored with Walt Whitman and not afraid of Henry George. He has kept beautifully young as he has grown old with the above church record.

When there are so many signs in the more pretentious colleges east and west of a growing sumptuousness among students, a disposition to regard college privileges largely in their social light, an occasion to have "a lot of good time," it is gratifying to find Dr. Andrews, Chancellor of the University of Nebraska, bearing his testimony in the *Independent,* as quoted in the *Literary Digest* of January 9, to the passion and consecration of many of the prairie boys. He says:

> "Never have I seen in the east, save in professional and graduate schools, such desperate and unremitting application to study as characterize the mass of students in the prairie states. * * * * * In these western students survives the spirit of their pioneer fathers who, before they had a place to lay their heads, taxed themselves to build schools and equip universities. Western students attend college to learn rather than to be taught."

Doctor Andrews writes from the standpoint of a man who has had intimate acquaintance with university life, both east and west. We dare say many facts will challenge the comparative element in this statement, but we hope that the stimulating truth herein set forth is true in many eastern as well as western colleges. It is simply another indication that the hope of our country, as well as the hope of the world, lies in its intelligent, aspiring yeoman class; those who out of meager resources must bring noble issues.

The residents at the Tower Hill encampment during the season of 1901 will ever carry with them most gracious memories of the "Academy" and the four beautiful boys who constituted the family at "Fernwood." The great achievement of the season, the event of the week, was the appearance of the *Tower Hill Crest,* an autograph weekly paper of original matter, wholly composed and typewritten by the fertile brain and skillful fingers of little Walter Bissinger. Although but twelve years of age he was already well advanced in the technique of rhythm and rhyme, and, what was much more significant, he had the poet's insight and appreciation of thought. It was a poor occasion indeed that did not bring out a poem from Walter. Now a cottage dedication, now a moonlight drive, and again an impromptu entertainment in the Pavilion moved his ready pen. Walter was one of the premature children who successfully escaped the dangers of such children. There was nothing priggish about him, but he was a delightful companion, an appreciative listener among his elders, and dear little Walter was one of the victims of the sad Iroquois Theater calamity. We record his name in these columns because many UNITY readers learned with us to love the editor of the *Crest,* and because in this writing we grope for some adequate words to represent our sympathy for the bereaved parents. Walter was the loyal disciple and brilliant pupil of our neighbor, Doctor Hirsch,

who in last week's *Reform Advocate* speaks tenderly of the "three Walters" of abiding memory who were snatched from his fold: Walter Zeisler, son of a renowned physician, within three months of his bachelor's degree at the University of Chicago. He would have been the youngest ever graduated from the Senior College, and his name stood high on the honor rolls of science, mathematics, Greek language and literature; Walter Austrian, a freshman at Yale, home for his vacation. His preceptor, Doctor Hirsch, describes him as a "most conscientious student, whose every intention was under the sanctification of loyalty to duty"; and "Walter Bissinger, a poet, whose mind and heart were attuned to the melodies of the higher things." The world will take little heed of the home agonies indicated by these lines, but it will be the permanent loser by these untimely deaths, these violent interruptions of the "stream of tendencies" that makes for righteousness and progress.

A whole generation of northern people have been "entertained" and amused by the rendition of "plantation songs" by "jubilee singers" of all degrees of genuineness and skill, but the goodly company at All Souls Church last Sunday night was profoundly moved by the interpretation of "The Spiritual Songs of the Negro Race," by the Rev. H. W. Jameson, pastor of the African M .E. Church of Madison, Wis. Mr. Jameson is, as the title indicates, a minister of religion, a simple, sincere exponent of the faith held by the A. M. E. Church. To quote his own phrase, he himself is but one degree removed from paganism, for his grandfather came over from Africa in a slave ship in one of the later cargoes landed at Charleston, and he was able to croon the bed-time prayer which the emancipated slave grandfather taught the little boy as he sat upon his knee, in the original barbaric dialect of the Dark Continent. But Mr. Jameson is himself a college graduate, has a voice of rare sympathetic quality, and is qualified by inheritance to enter into the pathos of the minor key. Mr. Jameson's method was simple. He spoke and sang without notes, but his matter was well prepared. His illustrations were divided into three classes, viz., the spiritual songs of slavery, revival hymns and jubilee songs. It is good to come close to genuineness and to feel the power of sincerity and earnestness, however crude or barbaric the form may be. This explains the power of Mr. Jameson's interpretations, and we take pleasure in commending him to UNITY readers who may find it in their way to give him an evening. He is fighting a lonely battle on one of the outposts of his race. How grim the situation would be to any but a buoyant and determined nature becomes apparent when we state that there are only about one hundred and twenty-four colored people in the city of Madison, and that one thousand dollars out of the nineteen hundred which secured them their little church building is still unpaid. Out of these one hundred and twenty-four colored people, necessarily servants and laborers for the most part, the little church has gathered a membership of a loyal forty-five, a percentage which we suspect would shame the devoutness of the white population of that city. We shall be glad if any of our readers can lend a hand by giving Mr. Jameson a hearing with a very reasonable compensation involved. The rendition which Mr. Jameson gave these songs at Tower Hill last summer was greatly enriched and clarified in his program last Sunday evening at All Souls.

Dr. Thomas Kerr of Rockford.

The death of this venerable father in the liberal Israel of the West, which occurred early Monday morning, January 4, was not unexpected. The partial stroke of paralysis some months ago broke the pillars of the splendid house physical in which he had dwelt well nigh the full four score years. In the passing of Doctor Kerr goes one more of the faithful "old guard," under whose championship UNITY found its being and to represent which it found its strength. Whatever was going in the way of corporate work in Illinois and Wisconsin for liberal things in religion during the seventies and the eighties, Doctor Kerr was much in evidence. By lake or riverside, in grove, hall or church, whose doors would swing wide enough to let in Jew and Gentile, orthodox and liberal, agnostic and trinitarian, Doctor Kerr was the man looked for, and his voice was listened to, always with unfeigned delight. In those days J. L. Dudley, R. L. Herbert, Frederick May Holland, H. M. Simmons, H. W. Thomas, W. R. Effinger, W. C. Gannett, F. L. Hosmer, J. Vila Blake, C. C. Covel, T. H. Eddowes, J. C. Learned, M. J. Miller, Judson Fisher, W. H. Spencer, George W. Cooke, S. S. Hunting, David Swing, Robert Collyer, J. T. Sunderland, Brooke Herford, Dr. E. G. Hirsch, always every Jewish rabbi within reach, and many others, made a valiant company whose message was always a constructive one, and if they seemed to be saying "nay, nay," it was only because the ears of the listener were too dull to catch the higher notes in the message which were always of "yea, yea."

In all that goodly company Doctor Kerr was the most picturesque, an abiding, persuasive personality; with his splendid physique, and his ample crown of gray hair and luxuriant whiskers, he even in the '70's, towered above the rest of us like the splendid Scotch fir that he was. In those days Doctor Kerr's message may not have been any clearer than those of his brethren in the spirit; indeed, there was a psychological or metaphysical twist to his sentences that at times seemed to obscure his thought; but the intensity of his conviction, the obvious certainty of his own grasp, the kindly intonations of his voice, and the perfect poise and elegance of his bearing, always made his number of these numerous programs an attractive one.

The story of Doctor Kerr's ministry in Rockford is itself idyllic. It is a ministry of forty years of gentlemanly living; forty years of gracious courtesy; forty years of manly dignity; forty years of unassailable serenity and composure. Born in the academic center of Aberdeen, Scotland, May 24, 1824, he was educated at Gordon College and in the University of Aberdeen. He landed in New York in the twenty-first year of his age; he caught some scientific lectures

at Columbia, and then joined the westward caravan. From the first his love was for science, and, naturally, medicine was the profession that wooed him. In 1850 he received his "M. D." from the Iowa State University and began the practice of his profession in Elgin, Ill. Here he enjoyed the delightful experiences of a successful and beloved country physician for seven years. But Doctor Kerr had his ear close to the ground; he heard the approach of the liberal army, the thinking religion. He was interested in the deep problems of life. In 1857 he was ordained into the Baptist ministry and for two years continued the double profession. He was the good physician of body and of mind, first at Dundee and then at Waukegan, Ill. The first of June, 1860, he began his work as pastor of the Baptist church at Rockford. His first sermon was delivered the Sunday after the fall of Fort Sumter, and from the start he became Chaplain Extraordinary of the cause of freedom for the city, the county and the country. Among the memories treasured are the words spoken over the body of the first soldier brought from the front. He divided his time between the work of the Christian and Sanitary commissions in the front and the same work in the rear, raising funds and hastening supplies. The war over, in 1866 he was called to a larger pastorate in the Baptist church at Hannibal, Mo.; but Rockford knew its own, and in less than three years he was back again, and back with an enlarged stock of ideas. October 14, 1870, there was an amicable accounting. The Baptist Society judged that he and forty-eight members were not of the "true faith," and he and his associates graciously bowed to the verdict. He said, "The pulpit is yours; I give it back into your hands. I am not a Baptist, according to the terms, but I shall always cherish a brotherly regard for you." The next day the Christian Union of Rockford was organized. A basis of fellowship that was prophetic in its openness, even among liberal churches at that time, was adopted, and the work began which continued unceasingly until he handed down the trust in 1900 under the pressure of old age, and still the people knew the voice of the "good shepherd." Under his growing weakness the spirit still took on new charms and his ministry of patience and courtesy continued in increasing potency to the end. Doctor Kerr lived to see successfully accomplished one of the most delicate and difficult feats in the life of a minister, viz., the installation of a successor, without a jar to the machinery, with a minimum of pain to all parties concerned.

We are glad to devote a large portion of space in this issue of UNITY to the memory of our ever loyal, ever manly, ever prompt yoke-fellow. The writer of this note antedates Doctor Kerr's entry into the liberal ministry by about three months, and has rejoiced in his triumphs throughout his whole career. Doctor Kerr was an academic preacher; he gave his mind to the ministry of his Lord. He rated the intellectual needs of his people high, and consequently he drew the high-minded as well as the pure-hearted to his side. As the books of Darwin, Spencer, Huxley and Tyndall came in those early days, Doctor Kerr lost no time in translating them into the vernacular of religion and giving them pulpit expression. When startling revelations came from the brick-bat libraries of Babylon and Nineveh, Doctor Kerr gave a course of lectures on "The Revelations of the Pick and the Shovel."

When he visited the Paris Exposition he brought back a mass of material which became pulpit material for many profitable weeks thereafter. Doctor Kerr took the Parliament of Religions seriously. He was on hand every day at every session—not as an idle looker-on, but as a student with book and pencil and the enthusiasm of a freshman, determined that nothing should escape. Next winter the Rockford people visited the Parliament again under the leadership of their pastor. Thus it was ever and always.

Many benignant lives have rendered beautiful service in inadequate and unsightly bodies, but there is a special graciousness when a beautiful mind is worthily encased in a handsome body. When Doctor Kerr walked the streets of Rockford, farmer and merchant involuntarily stopped to note his passing, to touch the hat and bow the spirit in grateful recognition of so courtly an embodiment of dignity, ability and public spirit. Had he lived in the middle ages he would have been a Christian Knight, and how worthily he would have carried his shield, how effectively he would have wielded his spear for the protection of children, the honor of woman, and for the cause of his Lord.

When a few weeks ago we visited Rockford, we found the broken, stooping form, but the old fire in the eye and the grace in the voice, as he said, "Jones, I am very feeble, but it is all right. I have had my time to work. There are others to take it up now. Don't stop until you must; don't be afraid to stop when you must." And then as I passed, with the voice vanishing into a whisper, but with characteristic stateliness, he said, *"sic transit gloria mundi!"*

In view of the long strain upon the family and friends, it was planned to have a quiet burial service for the family and near friends, conducted mainly by Mr. Bryant, his successor, and then at a later date, under more deliberate conditions, a fitting memorial service in the church which he built. But Rockford would not have it so. Doctor Kerr was a public character and the public recognized their own, and so the funeral service became impressively public. The ministers of the city, eight or more of them, including the Baptist pastor of the church that in 1870 had read him out of their ecclesiastical fellowship but had never ostracised him from their sympathies and their admiration, joined in this service. A beautiful part of this story is found in the fact that this appreciation was not all *post mortem*. The eloquent sermon which we reprint this week from the Reverend Mr. Bodman, pastor of the First Congregational church, was spoken while Doctor Kerr was still in the form and was able to know and appreciate the fact that the harmony for which he worked so patiently, the fellowship over which he grew so eloquent, had already come, at least for him and his city.

Of all the brethren named above who, in the 70's and 80's, entered into the aggressive missionary work of undogmatic and non-sectarian faith

in the interest of undogmatic and non-sectarian religion, a religion whose motto is "Freedom, Fellowship and Character," our brother Simmons in Minneapolis and the present writer in Chicago seem to be the only ones left at their post save in the western field to carry on as best they may the full duties of the enlarged pastorate. And still the position is not solitary; the fellowship is still full, and the cause still needs an apostolate of brave leaders of thought, frank expounders of the latest revelation to the waiting children of men.

Farewell and hail, brother!

Death and the Sculptor.

Suggested by Daniel C. French's memorial of Martin Milmore, in Forest Hills Cemetery, Boston.

"Not yet, thou mighty presence, who hast come
So silent and unsummoned; nay, not yet!
Dost thou not fathom how my soul is set
Upon my task? One blow! and then my dumb,
Unfinished sphinx had breathed; revealed the sum
Of my life's meaning. O thou woman, let
Me finish. Still thy arm is stretched to get
My tool? Inexorable; yea, I come."

"Workman, beneath my cowl voluminous,
There is no hidden terror, only rest.
Though from my country is no exodus,
Look thou into my eyes and find thy quest.
My face is as thy sphinx's; knowing us,
Thou'lt solve her old enigma on my breast."

—Philip G. Wright.

Gladstone's Energy.

It was said of him that he could let nothing alone——in flat defiance of Lord Melbourne's counsel of political wisdom. "Sir," said an old distributor of revenue stamps, "I must resign. My head is worn out. The Chancellor, sir, is imposing of things that I can't understand." Many others rebelled at Mr. Gladstone's appalling industry of innovation. Yet one supreme test always differentiated him from the mere agitator. He was ever ready with his bill to enact his policy. His outcry was not the vague protest which aims at it knows not what. His grievances he stood ready to reduce to writing, and produced his remedy in the form of an Act of Parliament. It was not his way to carry an election on blown promises, and then, when challenged on the score of fulfillment, to fall back with the audacious cynicism of a Disraeli upon the assertion that "many things have happened" since the pledge was made. "Do you call that amusing?" he asked Browning, when the poet once told him of "Dizzy's" latest duplicity, "I call it devilish." And through all the changes of frontt which he had to offer to a changing enemy, Gladstone held fast to some one principle which, to him at least, was vital.—*Rollo Ogden in the January Atlantic.*

An International Success.

A request has reached Harper & Brothers for permission to translate into German Mark Twain's story, "A Dog's Tail," which appeared in the Christmas number of *Harper's Magazine.* The story appears to have made what may be termed an international success, since not only Germany, but England, has paid it especial tribute.

THE PULPIT.

Our Brother in Christ, Dr. Thomas Kerr.

A SERMON PREACHED BY REV. F. H. BODMAN IN THE FIRST CONGREGATIONAL CHURCH, ROCKFORD, ILL., SUNDAY, DECEMBER 27, 1903. REPORTED IN THE ROCKFORD MORNING STAR.

He shall feed his flock like a shepherd.

You observe that I have no hesitation in speaking of Dr. Kerr as a Christian brother. What is a Christian? If the proper and only definition of the term Christian be one who holds that the Bible was written by God instead of by men, that it contains nothing that is partial, or defective, or time-serving; that all its parts are equally authoritative and valuable; that a statement must of necessity be true and binding just because it happens to be contained between the covers of that blessed book; if this is what is meant by the term Christian, then Dr. Kerr is not a Christian; and, candidly, my friends, neither am I. If the proper and only definition of the term Christian be one who believes that in the beginning God created a perfect man and woman, perfect in knowledge and understanding and character, who fell from their high estate, and that history has been one continuous coming down from a station infinitely exalted, instead of one continuous coming up from a point very far beneath us; if this is what is meant by the term Christian, then Dr. Kerr is not a Christian; and, frankly, my friends, neither am I. If the term Christian must be defined as one who believes that Jesus was God himself, the great all-Father, instead of what the gospels plainly teach him to have been, instead of what he expressly claimed for himself, viz., that he was the Son of God, that the Father was greater than he, that he was the supreme revelation of the Father; if this be what we construe the term Christian to mean, then Dr. Kerr is not a Christian; and, seriously, my friends, neither am I. You see, I must accept as final and true the testimony of Jesus concerning himself. If the term Christian must be reserved exclusively for one who believes that some particular branch of the general church is the church itself, and that those persons who are not members of that particular branch are thereby disqualified to participate in the Lord's Supper; if the term must be reserved for one who holds that the right of outer baptism is indispensable to a growing participation in the life of God, and more particularly that some special form of baptism is so; if this is what is meant by the term Christian, then Dr. Kerr is not a Christian; and again, my friends, neither am I. But if by the term Christian we mean a follower of Jesus, one who follows him not so much in accident, if you please, as in essence; not so much in the wearing of sandals, in the evening observance of the supper, in the custom of reclining at the table, and the going to the river to baptize; not so much in these things as in a serious cultivation of the filial and fraternal spirit of Jesus, his reverence for God and his regard for men, his love for little children, his tender consideration for the ignorant, his divine compassion for the sinner, his warm sympathy for the sorrowing, his sincere commiseration for the poor and the oppressed, his earnest passion for purity and Godlikeness; if by the term Christian, I say, we mean one who follows Jesus, and one who follows him not so much in accident as in essence, one who consents to go after him as the personage who has functioned in history, above all others, as the revealer of the holy will and loving heart of God, as the one who has

given the world its most winsome and inspiring interpretation of divine life; if this is what we mean by the term Christian, then I hesitate not to say that Dr. Kerr is a Christian. Is there any one here who will venture to gainsay it? My friends, if I should hold my peace, the very stones would cry out.

For forty long years and more this man has lived in our community and has been a familiar figure upon our streets. For forty long years and more he has consistently held up before the people of his church and before the people of this community the ideals of purity and truth and humanity and brotherly love, and love to God; the very ideals which Jesus himself held up and which Jesus himself followed, and apart from which he is inexplicable; the very ideals which Jesus summoned men to follow; the ideals which, grouped together, constitute the pith and essence of Christianity. For forty long years and more Dr. Kerr's voice has rung out clear like a trumpet, calling men to righteousness, to personal, domestic, social, industrial, civic righteousness; pleading unremittingly for a fuller recognition of those two divine facts, the fatherhood of God and the brotherhood of man; summoning men to a hallowed and hallowing and quickening faith; faith in the past, in the present, in the future, in man and God, in Christ and immortality. With a wisdom born only of insight he has persistently placed his emphasis where emphasis rightly belongs; not upon ritual, rites, ceremonies; not upon doctrine and creed; but upon spirit and upon life. He has placed the emphasis precisely where Jesus placed it when he said: "Whosoever doeth the will of my Father," regardless of his ritualistic practice or whether he has any; regardless of the terms of his ironclad creed, or of whether he has any: "Whosoever doeth the will of my Father, the same is my mother and my sister and my brother." The emphasis here, you will observe, is placed upon spirit and upon life. And there is where Dr. Kerr has uniformly placed it.

But our friend has done something more than merely preach these divine principles, these Christly ideals, this righteousness; he has seriously endeavored to practice the substance of what he has preached. His principles have found beautiful and brilliant illustration in his life. As all his friends well know, he has carried himself handsomely and with becoming and imposing dignity. He has been as tall, as erect, as splendid in his moral character as in his physical frame. So far as I know, and I have heard many express themselves to the same end, his moral character is far above reproach. I have yet to hear the first thing derogatory to the private life of this man. He seems to have kept himself entirely unsullied. One time when calling upon Mr. John Lake, a substantial and greatly respected resident of Rockford, I said to him: "What of Dr. Kerr?" "Oh," he replied, "the doctor is a grand man. I went abroad with him once and was gone, in all, so many months. And never once did he say anything or do anything which gave me the least disappointment or which indicated that he was anything less than the high type of man I had always supposed him to be." This is excellent praise from an excellent source. When a man is in his own city and is under the restraints imposed by the presence of those who trust him, his real and inmost self does not always appear. But get him away from familiar scenes and faces, get him into strange environment and among strange people where all the usual external restraints are removed, and we may be sure that if he has another self it will be certain to manifest itself. But when the self that comes to light under these circumstances is precisely the same self that we have always known, neither better nor worse, we may feel confident that we have got at the real man. And Dr. Kerr abroad among strangers has been just the same individual as Dr. Kerr at home among friends. There is no combination of Jekyl and Hyde in him. Wherever he has been he has uniformly and consistently been himself.

Like his master in the Jewish church, Dr. Kerr gradually but surely thought himself away from many of the traditional positions, from many of the views which were inculcated in the church generally as adequate and sound and authoritative. He came to hold larger and truer and more satisfying views of God, creation, Christ, revelation, redemption, inspiration, the Bible, religion, man, history, life, duty and destiny. They were not views which distracted from God and belittled him, but views rather which magnified God and honored him. They were not views which degraded man, but which rather exalted him, which exalted him into the region of the divine. They were not views which involved claims for Jesus and the Bible which they do not make for themselves, but views which were quite content to harmonize with the claims which Jesus and the Bible make for themselves. They were not views which represented duty as easy and called for greater laxness on the part of men, but views which distinctly recognized that duty is often difficult and which called for moral strenuousness. They were characteristically vital views. Before long Dr. Kerr found, like his Master again, that some of his friends were viewing him with suspicion. And then it turned out that some of them could no longer endorse his teachings. Certain of them became openly hostile and denounced him as an apostate and a heretic and a worker of all mischief. I think I understand perfectly well just how they did it. Doubtless they were thoroughly sincere and thought they were doing God service.

And so did the priests in their persecution of Jesus; and so did Saul of Tarsus in his persecution of the Christians. He simply didn't know any better. It was a case of zeal without knowledge. But this was not all. Dr. Kerr afterward found himself expelled from the denomination to which he belonged and which he had signally honored. And this, I believe, was but another sad and tragic fulfillment of the prophecy: "If they have persecuted me" (for daring to think for myself and to hold views in some respects divergent from theirs), "they will also persecute you (if you are courageous enough to do likewise). "If you would reign with me, you must also suffer with me." And our friend came to know only too well what this meant in its depths, for he suddenly found himself treading with his Master the thorny path of suffering, "rejected of men; a man of sorrows; and acquainted with grief.". I know Dr. Kerr well enough to understand perfectly that he did not enjoy that experience. He had no morbid itching for notoriety. He is too fine grained for that. He is too highly organized, too keenly sensitive, too imaginative, too susceptible to pain to do other than suffer, and suffer deeply in such a situation. And now I want you to notice that it is in this crisis in his life, in this period of storm and stress and strain and testing that his manly strength and rugged self-control, his Christly spirit and his Christly temper shine forth resplendent. What did he do in this situation? I ask those of you who remember! Did he meet violent outbreak of temper and ill-nature with violent outbreak of temper and ill-nature? Did he

meet hatred and detraction and persecution with hatred, detraction and persecution? He was too good a Christian for that! Like his Master again, with remarkable self-control, "he opened not his mouth." He suffered in silence. Like Philip in Tennyson's tale, he slipped aside and had his dark hour unseen; and like a wounded life, he went forth bearing a life-long hunger in his heart. He was too large a man to compromise his dignity, too faithful a follower of Jesus to compromise his religion in an unseemly church quarrel. The verbal missiles which impinge upon a character like his, always rebound and do execution among the ill-bred individuals who throw them. They hurt those individuals, whether they be laymen or ministers, in the estimation of every fine feeling, vigorous thinking, highly cultured person. There is no place for such boorish and brutal conduct in the whole range of Christian experience. Uncharitable judgment, base and ungenerous suspicion, contemptible detraction and denunciation are simply no part of the Christian life. It is not so very difficult to keep sweet and good-natured when there are no temptations to make one ill-natured. But when one has been persistently misrepresented and maligned, when one has been goaded and stung, when one is smarting beneath the stripes of injustice, when the temptations to retaliate in vigorous fashion are strong, then to maintain one's dignity and composure, to keep one's balance and temper, to govern one's tongue, to be forbearing and patient and long-suffering and charitable and sweet, is to demonstrate the possession of an uncommon degree of the spirit of Jesus Christ. And this is just what Dr. Kerr did; and in a way which made his friends prouder of him, if possible, than they were before. Whatever the spirit that was exhibited by his opponents, the spirit exhibited by our good friend was indisputably the spirit of our divine Master, who, when he was reviled, reviled not again. In all the subsequent loneliness and suffering, Dr. Kerr found the rock of his refuge and his fortress in God.

During the business panic which visited Rockford back in the nineties, when many people parted with all the money they had, Dr. Kerr among others sustained loss. It was a time when men were despairing; some were sulking; some were swearing. The man who either advised Dr. Kerr of his loss, or who talked with him shortly after he had been advised of it, was greatly impressed with the sweet resignation with which he accepted the situation. He did not suffer himself to be shocked out of his calm composure. He allowed no ill-considered utterance to escape his lips, no murmur or bitter complaint. He did not allow himself weakly to lapse into a mood of discouragement. In a quiet way he simply accepted the fact and made the best of it; not forgetting, however, to express in that very moment great sympathy and sorrow for those who would suffer more in their loss than he in his. His conduct at that time was eminently worthy of him as a member of the Royal Household of God. He had lost some money. But what of that? Was he not an heir of God and a joint-heir with Christ to an inheritance incorruptible and eternal in the heavens? He had not lost the thing for which he had always sought first—the Kingdom of God and his righteousness. He had not lost that.

Dr. Kerr has rendered an invaluable service to this community in mediating for many men and women a first introduction to Emerson, Fiske, Spencer, Müller, Huxley, Tyndall, and Darwin; these great friends of the human mind, these great champions of truth, these much misunderstood and greatly abused benefactors of their kind. What is it, think you, to render such a service? Let me tell you what I think it is. I was once introduced to these authors myself, and I know at least what it was to me. To render such a service to men and women is to strike the shackles from off their minds and souls. It is to liberate them. It is to take them abroad and show them something of the immensity of the world. It is to show them the infinite extension of the universe both in space and in time. It is to give them a new and inspiring conception of science and history. It is to bring them face to face with real miracles; miracles of nature, of growth and of spiritual processes; miracles which awe men into wonder and reverence. It is to transform them all the way from narrow provincials to broad cosmopolites. And this is only a part of the very rich service which our friend has rendered to some of his fellow-townsmen. To many he gave their first conception of the process of evolution, that stupendous and inspiring fact to which the thinkers and scholars of the world are fast adjusting their theories and philosophies. Dr. Kerr also introduced his people to the subject of hierology; the scientific study and comparison of all religions, which, when pursued in an earnest, reverent and scholarly spirit is always fruitful of good results.

Personally I am glad that Dr. Kerr has lived to know about our recent conference of religion, in which some five or six different denominations were represented, including the denomination from which our good brother went forth. New York State has recently had its fourth annual conference of religion, in which many more denominations were represented. I am glad, I say, that Dr. Kerr has lived to see our recent conference here in Rockford, because it signified the triumph of those large ideas for which he has so long stood and for which he has so long suffered. I am not exaggerating in the least when I say that they are slowly but surely making their way into all the denominations! and are actually held and taught today by representative teachers in all the more important ones.

Finally, Dr. Kerr's instincts are the instincts of a noble man and of a polished gentleman. His temper is the temper of the scholar. His spirit is the spirit of the little child, without which we may not so much as enter the Kingdom of Heaven. His heart is the tender, compassionate heart of the Master. Nowhere is the whole inner character and disposition of our dear friend better disclosed than in the choice of his two professions: the healing of the body and the cure of souls. Let me close with that tender and exquisite pastoral, written as a tribute to her beloved pastor by Mrs. Harriott Wight Sherratt, and read on the occasion of his seventy-ninth birthday.

"And shall I bring them safe, at last,
O Great Head Shepherd, say;
My flock has wandered from the fold
By many a devious way,
From distant down, from mount, from dell,
Where many pastures be;
Great Shepherd, shall I gather them
And bring them safe to thee?"

"Yea, faithful Shepherd, all thy lambs
Thou shalt securely bear;
And bring them to my Upper Fold,
And lay them safely there.
And all thy sheep shall follow thee
To where my pastures lie
In green and gold that never fades,
'Neath the Eternal sky."

"But, Great Shepherd, tell me true,
My voice is faint and low,
I cannot call my wandering sheep
As in the long ago;

I cannot follow where they stray
In pastures strange to me:
The lambs that once fed at my feet,
The distance hides from me."

"Nay, Shepherd, cease thy questionings,
For all thy fears are vain;
Thy wandering sheep are listening
To hear thy voice again;
For where the rich sward stretches wide,
Beneath the star-lit sky,
Far off and faint, in blessed dreams,
They hear their Shepherd's cry:

" 'Come back, come back into the fold,
Where daisied meadows lie,
Where placid waters ever brood
The quiet hillocks by;
And follow me with eager feet,
As in the days of old,
Till we shall win the heavenly fields,
The Great Head Shepherd's fold.' "

"But, Great Head Shepherd, I am tired;
My fleece is white as theirs—
So long I call, no answering cry
Comes to my patient prayers.
When shall I bring them safely home
To thine Eternal Fold?
The crook is falling from my hands,
Great Shepherd, I am old."

But list, where in Omniscient Hope
The past and future meet,
I hear them coming, even now,
The sound of many feet.
The flock that once fed from thy hand
And blessed their Shepherd's care,
Is hastening to the Upper Fold,
And every lamb is there.

Personal Tributes.

The completeness of this memorial number of UNITY requires that we should give some hint to the non-Rockford reader, not only of the high but wide esteem in which this shepherd of souls was held. We can give but a few sentences from the overflowing pages of the Rockford dailies:

The pastors of Rockford in meeting assembled resolved:

We wish to express our deep sympathy with the widow and family of Dr. Kerr in the bereavement that has come upon them. At the same time we would add our appreciation of Dr. Kerr's Christian character, his unique personality and his unwearied efforts to uplift the life of the community in which he labored for so many years. In his death the city has suffered a loss that will long be felt.

REV. P. M. SNYDER, FIRST CONGREGATIONAL CHURCH: While I have never heard him on any public occasion, I have always felt encouraged and inspired by his friendship. His kindly greeting, his broad catholicity of spirit and his genuine interest in my work have helped me more than he knew.

I shall long remember our last interview. His first words were: "I am entering the narrow valley." Then he told me of the peace and quiet that were his and quoted the word, "Yea, though I walk through the valley of the shadow I will fear no evil, for Thou art with me," adding, "How many thousands of hearts those words have sustained! and they are sustaining mine now." Then he asked me to take this as a message to his friends.

Dr. Kerr passed through trying experiences and I rejoice that he was permitted to see so general appreciation of his conscientiousness and fine Christian character.

R. S. TINKER, ESQ.: So long as life remains there will ever be with me the stirring picture of that dear friend, appearing to me on the street—in his home—in my home—beside my cot at the hospital—and when he recently gave me the number of funerals at which he had officiated during the more than forty years of our acquaintance, and knowing the peculiar nature of many of the snbjects, I could but recall a verse from "The Deserted Village":

Beside the bed where parting life was laid,
And sorrow, guilt and pain, by turns dismayed,
The reverend champion stood. At his control,
Despair and anguish fled the struggling soul;
Comfort came down the trembling wretch to raise,
And his last faltering accents whispered praise.

His was to me the richest, sweetest character I ever knew; and although not even an attendant at his church, and knowing nothing of his theology, I hope to pass into the same beyond, where eternal sunshine has settled on his head, and be met, in his musical Scottish accent, with the familiar: "Good morning, R-r-roobert."

ROBERT REW, ESQ.: For about thirty years past, Dr. Kerr has led in shaping the trend of religious thought in our city. Though at first somewhat bitterly opposed, and often uncharitably misrepresented, by his kindly persistence in adhering to what he believed to be right, by his unswerving rectitude at all times, he, during the latter years of his active life, not only won the love of his congregation, but also the respect and admiration of every fair-minded person who watched his career. His words of sympathy have soothed many a sorrowing, aching heart, his teachings have been the inspiration of many a useful life, and his life work was an earnest endeavor to blaze the path of toleration in religious opinions sufficiently wide for all humanity. A life with such a record is in a large measure a success.

Dr. R. M. Harned:

He demonstrated the possibility of holding a flock without tie except love, without brand except conscience, without enclosure other than sympathy, without fear and darkness but in the full light of truth.

DR. N. B. CLINCH: It has seemed to me as I have watched Dr. Kerr in these last years of his life that the notable thing in his character was the growth in grace. As his strength failed, as his voice grew feeble, as his step became infirm, as he withdrew from public functions and society, as the world saw him no more—the outline of his spiritual stature was cast upon the troubled waters of human life around him, and a mighty and commanding outline it was. All who knew him began to be impressed with the inherent spirituality of the man. They knew then that if they had failed to recognize this quality in him the failure was due to their own lack of discernment, and that if they would live up to his teaching they must recast their point of view materially. They saw and felt that he lived to warn sinners from the error of their ways, to love God and man, and to lead sinful souls to the fountain opened for sin and for all uncleanness.

HORACE BROWN, ESQ.: I have been personally acquainted with Dr. Thomas Kerr over forty years. While not connected with his church I have been interested in his work. He was a remarkable man, far in advance of his age in liberal thought. His research in ancient history was deep and thorough, giving him a broad field of thought not surpassed, if equaled, in modern times. His moral standard was high. He was pure in thought, broad in comprehension, carrying a moral force calculated to bring out that which is noble and good, to establish a high standard of morality, purity of heart, good will to man and the love of our Heavenly Father.

MRS. JULIA KATHARINE BARNES: Today is your day and mine; the only day we have; the day in which we play our part. What our part may signify in the great whole we may not understand, but we are here to play it and now is our time.

This we know; it is a part of action, not of whining; it is a part of love, not cynicism. It is for us to express love in human helpfulness. This we know, for we have learned from sad experience that any other course leads toward decay and waste.

REV. R. C. BRYANT: Dr. Kerr's strength and influence have been due largely to his personal character, upright and vigorous, yet always beautiful and thoughtfully sympathetic. He has commanded the respect of all, and as soon as he has been personally known he has won every heart. Many other than those of his own church will suffer a personal loss in his departure.

Few can appreciate the magnitude of the work and influence of Dr. Kerr in this city. To build a church like the Church of the Christian Union, from the foundation, without the moral and material assistance of a larger church association, and under the conditions which it was necessary for such an independent church to meet even a few years ago, meant courage and faith, patience and perseverance, energy and ability, of a kind and to a degree that few men know.

H. H. WALDO: On the last Sunday in August, 1870, I went to the Baptist church and I hear that sermon, the last Dr. Kerr delivered there. At the conclusion of the sermon Dr. Kerr spoke feelingly to his congregation. e told them he considered them all as his friends, and would ever remember his term as their pastor with pleasure. But he wished to confess and admit that he was no longer in sympathy with the Baptist creed. "This pulpit," said Dr. Kerr, "belongs to you, and I step down and out and deliver it to you."

The next morning, Monday, the Church of the Christian Union was organized. The organization was perfected at a meeting held in the city council rooms, then in the David Wallach block, now the Ashton building, at the corner of North Main and West State streets.

Seymour Bronson presided at that meeting and Duncan erguson, Sr., was secretary. Enough money was subscribed then and there to pay the church expenses for a year and the following Monday night Dr. Kerr preached his first sermon to his new congregation in Brown's Hall, over where Appel's store now stands.

From that time to his retirement there was no break in Dr. Kerr's pastorate, and I heard every sermon he preached and every lecture he gave. My vacations were always planned when his were in progress, so I would miss no sermon or lecture.

As to his influence on the community, I would divide it into four divisions:

First, as a citizen, Dr. Kerr was a model. He always attended every caucus and every election where citizens were supposed to vote. He seldom voted a straight ticket, but voted according to his convictions as to the best conduct of public affairs. He voted as he felt.

Second, as a patriot, his record during the war was an example in patriotism of the highest sort. He went to the front and served with the Christian commission, caring for the sick and wounded soldiers in the hospitals and on the battlefield, and earning money for them when at home by delivering lectures.

Third, as a neighbor, he was exemplary and by word and deed held up to all who knew him that which was best, truest and most worthy in this world.

Fourth, as a pastor. Dr. Kerr commenced reading Spencer, Darwin, Tyndall and other such leaders in revolutionary thought. He popularized their work. I mean by that that the mass of their writing, which few could find time or effort to read, he condensed and brought down to a popular form, which, interpreted through a course of lectures, gave all hearers a good understanding of these men and their thoughts, especially as applied to religion.

Dr. Kerr was not his congregation's pastor alone, he was their teacher and their educator.

Dr. Kerr's influence in the city both as pastor and as a teacher and what he has taught will ever be remembered with gratitude by all who have had the pleasure of listening to his instruction, and who have known his manly example. I never heard him use the least word against those who criticised him, nor do I know of his ever using a violent word or doing a single act during his lifetime that would subject him to just criticism.

A. S. Ruhe, Esq.: For nearly twenty-five years I have sat under the ministrations of this great and good man. During this time his teachings, his fatherly counsel and his exalted example have greatly endeared him to me.

He was many years ahead of his time; but it is a comforting thought that he lived long enough to see the community and the world recognize his true worth and his noble character.

Billings R. Waldo: Who that ever saw him will forget that presence? Tall and straight and beautiful; strong and supple and vigorous, with elasticity of step and loftiness of bearing, that made one conscious that a king—a true King of men—was there. Children looked upon him with awe and reverence and strong men with admiration.

This body of his, so carefully kept and cared for, was but a fit abode for the man who occupied it. With mind alert and vigorous, he had an appetite for knowledge only equaled by his power of assimilation. His intellectual digestion was marvelous. And the food furnished him by the great scholars was digested and worked into his own intellectual fiber with wondrous avidity. Thus did he become the great teacher that he was, giving to us what he himself had just received, but warmed with his own heart blood and saturated with his personal enthusiasm.

Hampered though he was by bigoted abuse born of misunderstanding, so that his audience was reduced to those outside the pale of self-styled "orthodoxy," I am confident that he did more for the cause of education in this community than any other influence, the public schools excepted. He gave us the benefit of a universal course of lectures each year, covering varied fields of progress—and those who had the privilege of the impulse he imparted have never had to unlearn what he taught them, for in his caution he dealt only with the verified facts of science or history and not with theories and visions of the scientific imagination.

In his daily life he lived the Beatitudes. Blessed are the peacemakers and the pure in heart, for they are the children of God and shall be conscious of his own presence and guiding power.

He lived as in companionship with the ideals of the soul, which some call God. No unkind word of criticism or condemnation ever crossed his lips.

When persecuted for righteousness' sake he would only say, "They do not understand; we must go right on; don't be troubled by what people think—only be careful to be right."

When calamity came in the loss of the savings of a lifetime, no more bitter word than "Father, forgive him, I will not condemn him," passed his lips. And during his lingering illness there has not been a sound of complaint or fault-finding.

He taught us how to live and finally has taught us how to die. How magnificently has he illustrated the beauty of his favorite lines from Bryant.

In addition to the words spoken by the Rev. R. C. Bryant over the casket of his senior, the following statement from R. Starr, following the day of his death, will add to the completeness of the picture:

I have not listened for years to the teaching of Dr. Kerr, as some have done, but for more than two years I have been almost daily associated with him, and while I have no authority to state his belief, there are a few things I am sure he would not have me hesitate to say. Dr. Kerr believed in God, not only "the eternal energy from which all things proceed" of Spencer, but "the power that makes for righteousness," a God with an intelligent, benevolent meaning and purpose in all creation, and with whom the individual soul may come into direct and personal contact.

Dr. Kerr believed in Jesus Christ and always desired to be known as a Christian. He thought that Jesus came nearer to attaining the divine life than any other man that has lived. and that he was a savior of men by his teachings and the inspiration of his example.

Dr. Kerr believed that the Bible is a storehouse of the most beautiful and helpful truths, and while not infallible or always understood, may be read and studied with greatest profit by all classes and conditions of men.

Dr. Kerr believed in evolution in its widest meaning and its spiritual application, in the progress of mankind onward and upward forever and ever. He therefore believed most simply and firmly in the future life, the opportunity for all men to attain which it is the purpose of the Father in their creation for them to attain. That Dr. Kerr believed in justice and kindness and sympathy, courage and faithfulness, patience and perseverance and all the others that the world knows as true virtues, his life in this city amply testifies.

Many other things Dr. Kerr believed, of which I have no ability or authority to speak. He believed and lived those things that made men listen to him and love him, and always made them better because they did so. What higher honor can man have than this?

Capt. J. H. Sherratt: A larger religious freedom and an increased spirit of toleration are marked characteristics of the time in which we live. This is seen not so much in the growth of the so-called liberal churches, as in the liberalization of all the churches; and it is due not so much perhaps to individual effort, as to those general causes that have wrought changes revolutionary in their extent and character, in every department of human thought and effort. No one would claim that all of the effects have been good; and few will deny that there has been a distinct gain, a general uplift in the movement as a whole. For a full generation, Dr. Thomas Kerr has stood in the forefront of those who had caught the new spirit, and his interpretation of that spirit has been of such kindly, tolerant and exalted a character as to win the love and respect of all who knew him. He brought to his work unusual qualities of head and heart. To intellectual vigor and attainments he added intense spirituality. To earnestness, zeal and courage he added tact and considerateness. To great strength of character he added gentleness. And these qualities grew upon him with the growing years. His whole life was an inspiration, and an unfolding of those rare mental and spiritual powers that distinguished his long and useful ministry. The influence for good of such a life cannot be measured, a life that was as near perfect as the frailties of human nature will allow.

The Rockford Morning Star: There are few such figures as that of Dr. Thomas Kerr in the history of the city he loved and honored and whose citizens regardless of faith honored and loved him. He was a man of masterful intellect, of splendid courage and of magnificent tenderness. He was a many sided man. At times the dominant note seemed austere, again calm, moving along certain well defined lines; again it was an impetuous concentration of grand strength, directed with fevered intensity of conviction, and yet the note that sounded clearest was gentleness, modesty and tenderness. He fought his battles with an arm of steel, and yet he loved his friends with the heart of a woman.

Dr. Kerr was a man of large purpose and steady usefulness. He knew none of the subtleties of mind that made him appear what he was not. He had no sails to trim to catch popular clamor. Indeed he frowned upon public opinion. He stood in the front rank to be singled out for ostracism. He heard his cause traduced, himself criticised as a false leader, but, sure of himself, he battled on, constantly but gradually lifting his simple faith higher above the doubters. It was a consolation for him to know that he had won the fight, that his belief came to be recognized as Christianity, and himself a Christian.

This man could not fail. Recall him. Straight as an arrow. Tall beyond the structure of men. His face florid, showing health that comes from a well ordered life. His beard and hair as white as the new fallen snow. His step firm and elastic. There stood the patriarch, the teacher, the guide. This was the external Dr. Kerr. Recall him again. Hear his gentle voice ever uttering kindly, cheery thoughts, sometimes admonitory but always of hope. Run over his life. Was it not perfectly spent? Study his citizenship. Was it not ideal? Review him as a neighbor. Was he not grand there? Think of him as a friend. Was he not hopeful, helpful, wholesome and uplifting?

Summarize him as a whole and do not the lines of the poet fit him:

> His life was gentle; and the elements
> So mixed in him, that Nature might stand up
> And say to all the world—this was a man.

Dr. Kerr had the courage of his convictions. He nailed them to the masthead and never deviated from them. His mental process was singularly rapid and direct. He formed his opinions carefully, uttered them frankly and stood by them manfully. He was a man of great heart. Humanity was his school, for his noble impulses made him mankind's friend. He loved the beautiful, and so optimistic was he that all things were beautiful to him. He loved books, pictures, art, music, children. He studied the trees, the falling leaves, for his nature was poetic and he found life studies in all. Strong at all times where strength was needed, he was yet as gentle as a woman. He was even tempered, amiable, the kindest and most lovable of men. He had no enemies. There was so much of the milk of human kindness in his veins that his heart went out to all; to all he gave a blessing and never withheld a kindly word.

REGISTER-GAZETTE, ROCKFORD: Dr. Kerr was one of the institutions of Rockford. For more than forty years he had gone in and out among this people. He was a familiar figure upon our streets. His name was a household world. His dignity of bearing bore witness to the moral rectitude of his life. His greeting was a benediction.

Religion is today recognized as a life, and not a creed; as "the life of God in the soul of man."

But thirty years ago this truth was scarcely recognized by the rank and file of church membership. Dr. Kerr may therefore be considered as a prophet of a clearer air and a broader view which have become the heritage of believers in this later day. Dr. Kerr, after breaking away from the landmarks of his ancient creed, seemed adrift for a time so far as his intellect could formulate his new faith. But in his later years he found anchor. It was vouchsafed by the prophet of the olden time that at eventide it should be light. And so as Dr. Kerr patiently waited for the setting sun his face was transfigured with its glory.

Many Christians could not sympathize with Dr. Kerr in his new-found faith; but no one ever came into touch with his kingly and yet gentle soul, who was not inspired with its sincerity, its kindliness, its good will to all mankind. Men of all creeds, and of no creed, came to recognize his forceful personality. He was a royal knight, a courtly gentleman, a true friend, and the noblest work of God, an honest man.

LEAVING THE PULPIT.

In December, 1900, when Dr. Kerr retired from the active ministry, the *Rockford Morning Star* gathered many tributes from members of the church, friends and citizens, and printed them. Three of these follow, preceded by the words of the editor.

December 2, 1900.

When a person who has been a potential force for good in a community takes off the harness and retires to the quiet precincts of his home, there to spend the remainder of his days, it is meet that the community take appropriate note of it. For nearly two score years the Rev. Dr. Thomas Kerr has been a sentinel who pointed the wayfarer to the gates through whose portals the children of men pass to immortality. He was a pioneer of advanced thought. Time was, and it is not so long ago, when he was looked upon as the teacher of false ideas. He was supposed to encourage ill and not good. Through misapprehension of his plans and purposes he toiled on, confident that time would do him justice and that those who doubted him would come to realize that he proclaimed a wholesome religion and that he stood for a higher type of Christianity. Long years were vouchsafed him, and this time was needed to reveail him as a heroic worker for the Master. Today he is loved and admired by all and none doubt the sincerity of the man, nor is there any who would deny praise for the good he has accomplished in pointing to his followers the beauty and glory of the higher life. During all the years of his pulpit life he has sponsored a simple faith. He joined no crusade against creeds; he was content to hold his light aloft, assured that its rays would enable the searcher to look beyond the clouds of despair into the land of endless hope.

He leaves the vineyard to younger workers to spend the years that are left him in the quietude he has earned by long years of service. The *Morning Star* breaks into the mellow hours of that golden evening long enough to permit his friends, those who know him and love him, mainly members of his church or congregation, to pay deserved tribute and to give an estimate of him as citizen and pastor and recount the stewardship of this sage, Christian guide and counselor.

H. H. WALDO: First. Dr. Kerr, as a citizen, has ever stood firmly for those measures which he thought would result in the best conduct of public affairs. He has never been a partisan in politics. He regards a partisan in politics as on the same plane as a bigot in religion.

Instead of "belonging to a party," all parties belong to him; and he has ever held himself free to vote for the men and the measures which would best contribute to the public weal.

Second. As a "moral and religious guide," I will say that his exemplary conduct in this community for nearly forty years shows that he has ever been actuated by high ideals and worthy motives; and high ideals and worthy motives constitute the best moral and religious guides that I can call to mind at present.

This whole community will bear witness that no taint of wrong doing, no act of dishonesty, has ever been attributed to him, not even by those whose religious convictions are opposed to his.

If I correctly understand Dr. Kerr, I do not think he regards himself as a "religious guide." A "religious teacher" would better define his attitude. Religion is a faculty of the soul, and, like the faculties of the mind, it should receive wise teaching instead of guardianship and domination.

Third. "As to the effect of his long pastorate on the community," I can best and most precisely present my convicitions in the matter by the following illustration: Herbert Spencer wrote many volumes, which taken together constitute the "Science of Evolution." He tells us in his "Data of Ethics" that all of the many preceding volumes have been written to lead up to and find their culmination in this, the crowning theory of the scope of evolution. To use his own words, "I have ever kept in view the aim and desire to find a scientific basis for morals."

That book I regard the greatest work thus far that has "ever emanated from the brain of man," and has revolutionized the religious convictions of the world to a greater extent than the unthinking and cursory reader has yet realized. So I will finish my illustration by saying that Dr. Kerr during his thirty years' pastorate in this city has with great ability kept one sole aim and end in view, to wit, to teach a religion that has for its authority a "scientific basis." To what extent his teaching has influenced this community I will not speak at this time; but I will say that it has at least produced a "grain of mustard seed," and the coming years will see it grow into a tree, the magnitude of which cannot be foretold at present by any one of us.

We all know that he has nobly sown, and those who come after him will reap the harvest.

MARY A. BOYD: From an intimte acquaintance with Mr. Kerr for almost twenty years as pastor, neighbor and friend, my estimate of him as a citizen and religious guide is that at all times he would lead his followers into the open fields of religious thought, there to know that God is in truth ever present, and that being true to the higher, nobler instincts of the heart is rendering service to him, that if thou to thyself be true, thou canst be false to no one. He has always taught, with the prophet of old, that the requirements of the Lord were "to do justly, and to love mercy, and to walk humbly with thy God."

What could the effect of this teaching in a community for more than thirty years by a man of Dr. Kerr's honesty and sincerity be other than to help to a higher standard of manhood and womanhood? Our true character is no better than the thoughts that fill our minds, and a religious guide that will help people to pure thoughts, to a high ideal of God—for no people are any better than the God they worship—and a just realization of the duties they owe one to another, will do much to elevate the standard of religion and morality in the community.

This Dr. Kerr has done, with an ever-increasing faith in and reliance upon the divine source of all strength.

He happily has lived to see the day when he ceases to be pointed out as a heretic, but is honored and revered by his townsmen as a man of exemplary life and high religious character.

CLARENCE S. DARROW: It was with much regret that I learned of the resignation of Dr. Thomas Kerr as pastor of the Independent Church of Rockford. This regret was not entirely unmixed with the feeling that after all he was wise in wishing to have a younger man to do the active work that must necessarily fall upon a leader of a society like that.

I have known Dr. Kerr for many years, and have had a good opportunity to know something of his work in your city. I have seen few men for whom I have greater admiration and respect than I have for him. It is perhaps easier for one who lives outside of Rockford to understand his influence than for one who is better acquainted with the city and takes your daily affairs as a matter of course.

The Independent church has been the nucleus around which have clustered all reform movements and liberal ideas in the city of Rockford. No one can estimate the enlightenment, liberality and charity that have gone out to the Rockford community by reason of the leaven of this Independent church, which, of course, means Dr. Kerr. It is not alone in the membership of such an organization or in the specific things which they do that the strength of the pastor and the church is felt. An organization like this, which stands for justice, lib-

erality and humanity, has a powerful influence in a community and affects many people who really know nothing of their views or care nothing for them. While such an organization as this exists in a community, any definite act of barbarity or bigotry is well nigh impossible. Men are unconsciously influenced by the fact that there is a man and an organization which stand for fair play and the higher humanities.

Dr. Kerr was one of the first pioneers in the movement looking toward a more liberal theology and a broader humanity. At the time he entered this work, it cost something to espouse the cause which he bravely championed. Orthodoxy then meant what capitalism means today. It meant all of the ablest, the strongest and the most powerful influences in every community, and to break with these is not easily done. Dr. Kerr came before Swing and Thomas and many others who found the path easier because of his work. The battle which he really commenced in the West has practically been one. Orthodoxy will never again be what it was in the days when Dr. Kerr stepped out from a denominational church. While these organizations will hold together for years and continue their work on various lines, still their narrow bigotry, their intolerance, their brutality toward men who could not follow their religious faith, is dead; and among those who have helped to liberalize the world Dr. Kerr will always stand in the front rank.

It is in no way detracting from his justly earned reputation or from a fair estimate of his work to say that it could scarcely be expected that a man of his years and of his lifelong work in the battle for religious freedom could well take up a new cause or identify himself with a new crusade. To my mind it seems clear that the battle against barbarity and tyranny that must be fought in the years to come will be along the lines of economic questions rather than religious theories.

This contest would have been well nigh impossible excepting for the brave work done by Dr. Kerr and others of his kind for intellectual and religious freedom; but still the fact remains that the contest which really interests humanity in the future, and in which the younger men must spend their lives and their energies, is the contest over economic questions rather than religious ones. While these subjects are united, still the leader who stands for freedom must in the future, more than in the past, understand the economic questions as well as the religious, and must be prepared to take up this newer work.

I am well aware that many people who have long been interested in religious liberty shrink from the newer and more important questions that are agitating the world today, but if the Independent church shall continue to be the force in society which its past has made it, it must not be sectarian. It must not, like the Christian churches, continue to live in the past, but must bravely take up the living questions that are influencing and moving the world.

It can scarcely be hoped that a new man can be found whom the people will love and admire as they do Dr. Kerr; but, knowing the great loss to the society in his retirement from its active service, I can only hope that they will be able to find some younger man filled with the same spirit of devotion to truth and who is as fearless in the advocacy of truth as he sees it as Dr. Kerr has been.

THE FUNERAL SERVICES.

The funeral of Dr. Thomas Kerr was held this afternoon in the Church of the Christian Union, of which he was the founder and of which for thirty years he had been its beloved undershepherd.

Friends, of every religious name and from every station in life, assembled to pay their final tribute to Rockford's most distinguished citizen. The auditorium was completely filled and those who came late were unable to obtain a seat.

The services were simple throughout and in keeping with Dr. Kerr's well-known wishes in this regard. Rev. Frank D. Sheets, pastor of Court Street M. E. Church, read the scriptures, selections from Ecclesiastes and Job. Prayer was offered by the Rev. F. H. Bodman, pastor of the First Congregational Church.

The music was a most impressive feature of the service and the vocal selections were known to be especial favorites with Dr. Kerr. Miss Morrill played Chopin's Funeral March as the casket was borne into the church.

Miss Radecke sang Tennyson's "Crossing the Bar." Mrs. Bollman sang "He Shall Feed His Flock Like a Shepherd" and "Come Unto Me," from the "Messiah." Through the prayer the sweet strains of "Nearer, My God, to Thee" from the organ hushed every soul to reverent silence. A quartette consisting of Mrs. McFarland, Miss Radecke, Charles Rogers and Alfred Barker sang "Lead, Kindly Light."

Seated upon the platform were many of the pastors of the city. The funeral discourse was delivered by the Rev. Robert C. Bryant, the pastor of the church.

He said in part:

Years ago a divine singer spoke these words: "Blessed is the man who passing through the valley of weeping makes it a place of springs."

The people of Rockford stand today almost to a man with uncovered heads to the memory of Dr. Kerr, not because they were of necessity in sympathy with his doctrines and teachings, but because they know that what the psalmist says was true of him. Passing through a world of trouble and sorrow, doubt and perplexity, he did so much, so very much, not only by his words but by the inspiration of his life, to make it a place of springs.

When William M. Evarts was once asked what could account for the strong hold Dr. John Hall had taken on the people of New York, his prompt answer was, "His superb character." Reading the many tributes of friends and citizens, one must be impressed with the ever repeated reference to the beautiful and noble character of the man who has gone out from among us. The cities of the world have had honor from their great preachers. Milan had its Augustine, Florence its Savonarola, London its Spurgeon, Brooklyn its Beecher, Chicago its David Swing, and has our city less honor in him whose mortal life has just ended?

But this is not the time for eulogy. We are here to think and speak of the consolations. Let me suggest a few thoughts. The true Dr. Kerr is not dead; his spirit still lives and shall live to inspire those who have known and loved him. A great artist painted a picture in honor of a famous sculptor. Surrounded by his very works, lay on the bed of glory, the couch of death, the sculptor who framed in chaste marble the children of his genius. His eye is kissed by a fair nymph, the last of the artist's productions. The painter surely meant to say that while the works of a great man, the children of his mind and heart, his genius, kiss him good-by, in them his spirit still lives and they stay to beautify and lift up others. He stays, may we not believe? to continue a work once so well begun.

What great help may be ours in the memory of the man
Who never turned his back, but marched breast forward,
Never doubted clouds would break;
Never dreamed, tho' right were worsted, wrong would triumph;
Held—we fall to rise, are baffled to fight better.

Dr. Kerr knew but joy in the approach of the end. He longed and prayed for release. Not that there was the slightest thought of shunning responsibility, but he knew that his work was done, that the time had come and that death was the consummation of the life.

He looked forward to the release from the limitations of the physical. He could truly say with the poet,

Joy, shipmate, joy,
(Pleased to my soul at death I cry,)
Our life is closed, our life begins,
The long, long anchorage we leave,
The ship is clear at last, she leaps,
She swiftly courses from the shore,
Joy, shipmate, joy.

The joy of the future will not be only in seeing God and in exploring his great universe. We cannot think of him whose life was spent in doing good, as happy, save with larger opportunity to serve those whom he loved and who loved him. May we not believe that this is now his joy and rejoice with him that he has gone to join "the choir invisible, whose music is the gladness of the world"?

Our consolation lies in the thought of our great good and his great joy. May the sweet reasonableness of it all make us strong to bear the pain.

See now, we bend our stricken hearts,
Patient and still,
Knowing thy laws are wholly just,
Knowing thy love commands our trust,
Knowing that God is good alone,
That pain and sorrow are our own,
And seeking out of all our pain
To struggle up to God again—
Teach us thy will.

When shall we learn by common joy
Broad as the sun,
By common effort, common fear,
All common life that holds us near,
And this great bitter common pain
Coming again and yet again—
That we are one?

O, help us, Father, from this loss
To learn thy will.
So shall our lost one live again;
So shall his life not pass in vain;
So shall we show by better living—
In loving, helping, doing, giving—
That he lives still.

Rev. J. T. Burhoe, pastor of the State Street Baptist Church, spoke briefly upon the two thoughts of God and Immortality as the great facts of life and in the contemplation of which there was common ground.

He said in part:

"One touch of the hand of nature brings to us a revelation of kinship. This truth has its most forcible expression when the hand of death lays low a fellow human being. We forget minor differences and even those that were regarded as major differences, and our hearts are drawn together by the sense of a common loss and sorrow.

"I have not been called here this afternoon to praise the dead. He does not need my praise. Eulogistic words will

come with a better grace from those who sat for many years under the ministry of Dr. Kerr, those who have known him for so many years as their spiritual teacher and shepherd.

"Mention has been made of Dr. Kerr's strong faith in God and in human immortality. These two great facts comprise about all there is that has any abiding worth in our experience. Our poet Whittier said: 'There are only two things in heaven above and on the earth: God and man; the Great Father above and his child below, thy brother man. The life that is spent in teaching mankind these great truths is never spent in vain.'

"I suppose that Dr. Kerr was very familiar with the words that fell from the lips of the Scotch minister Rutherford.

" 'If but one soul from Anworth meet me at God's right hand
My heaven will be two heavens in Immanual's land.'

"This was Paul's experience as he wrote to some of his fellow believers, 'Ye are my joy and my crown.' So we will think today of the departed as a brother man, a brother minister of the Gospel of the Son of God, who has passed on into the unseen spiritual realm to test the truth of these two greatest of all words, God and Immortality.

"I have read and reread with the deepest interest James Martineau's address, 'Nothing Human Ever Dies.' Nothing that is worth caring for will pass out of God's account. For the worker there is a place in the heavenly fold and the work of his hands wrought in the name of the Lord will be established. I am sure that this must have been the prayer of our brother, 'That Christ may be magnified in my body both by life and by death. For to me to live is Christ, and such a life lived for such a purpose has God's eternal stamp of immortality upon it.'

"So I close with a word from one of the books of wisdom, 'The hoary head is a crown of glory and it is found in the way of righteousness or of beauty.' "

Rev. P. M. Snyder, of the Second Congregational Church, touched upon his personal esteem and friendship for the departed leader. He said:

"I stand in this place today to bring the simple tribute of friend to friend, of one who has been helped and cheered to the memory of him who has been the source of strength and courage.

"My acquaintance with Dr. Kerr has been the informal fellowship of chance meetings upon the street or in public places, with an occasional quarter of an hour spent in his own home, but it has been very precious to me.

"Time and again, while he was still able to go to the house of God, I have overtaken him on a Sunday morning and have gone to my own work the stronger for the few minutes' chat and his kindly and never forgotten wish that the blessing of God might be with the service I was about to conduct.

"The last time I saw him was on a Saturday, some weeks ago, and, as I entered the room, I told him that I had just come in for a benediction before the Sunday. The benediction came in full measure as I found myself in the presence of a trust as simple as that of a child and yet able to look into the valley of the shadow, and beyond it, without fear. As I came away, the last word I heard him speak was the prayer that the blessing and peace of God might rest upon me and my family and upon my work and upon my church.

"So my words are the simple tribute of personal friendship and esteem. It is not for me to speak of the earlier years of health and vigor, when he stood as a strong champion of what he believed to be right and true. Yet he talked with me more freely than with some of the events that marked the intellectual crisis of his life, and I am glad to bear witness to the fact that no single root of bitterness from those old days seemed to have left its poison in his soul.

"These words from Whittier are so appropriate that I venture to read them:

" 'He has done the work of a true man,
Crown him, honor him, love him;
Weep over him tears of woman,
Stoop manliest brows above him.

" 'For the warmest heart is frozen,
The freest hand is still,
And the gap in our picked and chosen
The long years may not fill.

" 'No duty could overtask him,
No need his will outrun;
Or even our lips could ask him,
His hands the work had done.

" 'He forgot his own soul for others,
Himself to his neighbors lending;
He found the Lord in his suffering brothers
And not in the clouds descending.

" 'Ah, well! The world is discreet;
There are plenty to pause and wait,
But here was a man who set his feet
Sometimes in advance of fate.' "

The Children of the King and Their Brave Deeds.

On a time the King was anxious to see how his people prospered with the things entrusted to them for many years—so he called them to his palace and they were asked to tell how they had fared.

They were of all kinds and conditions, but their outward appearing was not of moment to the King, as he had much labor to be done and must needs have many workmen—and their array was in keeping with their task, but the great thing was the light or shadow that rested on the mind, and it was to mark the inward strength and fidelity that he asked them to speak.

And one came and said: "O King, I have to thank thee for all that I have, and surely it is pleasant to have a friend like a Father in the Power that rules, and I have tried for the shining of many moons to do noble deeds for thee."

"Tell me of one," said the King, "not but what I know all thy actions, yet the voices of my children are dear to me, and I love to hear thee speak."

"So the man replied: "I had unrest on a time and suspicion of thy goodness. It seemed that there was little to praise in life, and shadows crossed my mind, and I made the eyes of others dark just by my presence, and they saw not thy beauty as they ought to have done. I found that my heart was sad and stony and I made by this the hearts of others stony—and so I forgot thee and thy rules and spent many days in darkness.

"Then I bethought me of thy exceeding love to me, and I was ashamed beyond measure of my folly and ingratitude, and I determined to overcome all such feeling, and I fought a good fight with it—and was victor.

"Now, O King, I live with joy in my heart and good will toward all, and I see that I bring the sunny smile into the faces of friends I aforetime had made sad."

"This indeed was a brave work," said the King, "and in doing this thou art my true child and what thou hast gained is but the beginning of great good."

"And I," said another, "have a word to report to thee, O King, for like my brother I failed on a time and came short of what was best, I turned aside from the voice of love and right, and I had fear of things; I feared pain and poverty and many shadows of the brain, and I had to battle with the thoughts, but I up and armed my mind against them in thinking of thee. I said—so great a King will not allow aught to mar the peace of his kingdom when his children are true to him. I will live in this thought of protecting goodness, I will abide by the resolution of right, and I will see good in all as long as the earth endures. And, O King, I have found that this is even so, there is but good and peace and brightness to the hearts that love and trust thee."

"And this is well," said the King, "it is a good deed and I love thee for it, and thou shalt be of my chosen and have all gladness in my presence, and not thou only, but all such as have pure hearts and loving and who desire life and peace."

As I thought of this, it seemed real, and I had knowledge God was with me, and where God is there is light that can never pass away!

WILLIAM BRUNTON.

THE STUDY TABLE.

Notes.

Have you read a sermon on "Sleep," by Robert Collyer? I do not read sermons as a rule, although I made an exception of Mr. Mann's sermon the other day in UNITY; and looking into the Messiah pulpit for Dec. 4th I found a flavor which, like a good basket of apples, made me sit down to a thorough treat. I have not in many a year read anything so thoroughly wholesome—so full of the spirit of experience throbbing in youthful veins. It is the gospel of common sense. Now, if you want to know what to give the people when you give up Calvinism, and blue-light theology, give them this white-light, practical, every-day sort of instruction; yet I doubt if you will be able to do it so well as this great big eighty-year-old boy. After you have got through reading it go and read Mrs. Browning's sermon in poetry on "He Giveth His Beloved Sleep." See if you can find in English literature a finer passage than this: "I remember times when it was no use working any longer; and so went to sleep with a feeling of despair, to wake up again in the sweet still morning, to find the figures all ready to take their place in the problem; the lines riveted fast in the memory; the perplexity growing clear in our business, or the argument completed, so that it seemed as if some defter spirit than our own had been doing these things for us, or some friend had come and sown wheat over the tares of yesterday." But if you think the Doctor has not something more than poetry, just you read the racket he gives those fools who think they can turn night into day, and do a man's work on a quarter of a man's re-creation: "It is a great mistake in good men to say that sleep is a waste of time, when it may be the best possible use of time; or that we should be at our work or at our prayers, while we still need that on which the worth of the work or the prayer is to turn. I say that sleep one hour more in such a case is better than to either labor or to pray, and may bring us nearer both to God and to Man." I wish that Mr. Collyer would pick out about ten sermons of this sort and publish them in a crisp little volume.

I do not know how many of the readers of UNITY are interested in the new problems of education; but I do know that they all ought to be. In no direction is evolution becoming so revolutionary as in educational affairs. Those who desire to keep well up with the times will do well to pass by some of the more notable educational journals, and read regularly the *New York and Chicago School Journal.* With this they should have the *Educational Foundations,* edited by Ossian H. Lang, who is also editor of the *School Journal.* In the October number will be found a thoroughly good *résumé* of the School Community question—the move that is going on to make the school-house the center of social life. This will be hard on the saloon, and on the tavern, and on the general store; but it is inevitable. Be sure that you study this subject.

A. S. Barnes & Co. have sent me "Within the Pale," by Michael Davitt. This Irish author has undertaken to give us an honest picture of the anti-Semitic persecutions in Russia. The book will do a great deal to enlighten Christians as to the real position of the Jew in modern society. We have in fact no society worth the while where the Jew is not a valuable factor—either in politics or in commerce, and of late even in agriculture. However did any man succeed in picking out such a misleading title for a book? No one could guess what he was at. E. P. P.

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THE FIELD.

"The World is my Country; to do good is my Religion."

Foreign Notes.

THE INFLUENCE OF NATURAL SCIENCE ON OUR CONCEPTION OF THE UNIVERSE.—Mention was made in these "notes" not long since of an address before a congress of German scientists, which had made some stir by its denial of the possibility of either miracles or immortality. Thanks to the kindness of a German friend, a copy of that address now lies before me.

The author is Albert Ladenburg, professor of chemistry in the University of Breslau, and it is not without interest to compare this utterance of a student of science *per se* with the treatment of the same general topic in sermon form by our friend Mr. Mann. It goes without saying that the German scientist, being confined to the limits of a single paper, could indulge in much less detail than the preacher, while Mr. Mann, so far as he has yet expressed himself, teems no whit behind the German in frank recognition of scientific facts, whatever may be their utimate divergence as to personal conclusions.

Prof. Ladenburg begins with Genesis, presenting in rapid phrases the biblical conception of creation, the fall of man, and the plan of salvation, though he avoids these theological terms. On his second page he reaches the "Hellenes," over whose scientific achievements he, not unnaturally, shows his first enthusiasm. The astronomers, geographers and naturalists of Greece are, he says, not so generally known as its philosophers and mathematicians, though they too achieved great things. Pythagoras assumed the spheriodal form of the earth, Aristarchus of Samos made the sun the center of the universe, Hipparchus determined the distance and size of sun and moon, while Ptolemy drew maps in which Europe, and some parts of Asia and Africa, are indicated with approximate correcness. What a wealth of zoological and botanical observations are to be found also in Aristotle, who may be regarded as the Cuvier and Linnaeus of that ancient world!

With the destruction of the Roman empire and the period of the migrations all this scientific achievement was lost. The German professor's picture of the middle ages, the childishness of their conceptions, their intolerance, bigotry, superstition, persecution and religious delusion, accords so well with that of Mr. Mann that there is no need to dwell upon it.

With the poet Petrarch comes the first turning toward the culture of ancient Rome, and Boccaccio too is mentioned. Best known as poet and novelist, the real significance of both lies in their reverence for the antique and for science.

Humanism found its way into Germany with the Italian ambassador, Aeneas Silvius Piccolomini, later Pope Pius II. No whit behind Italian Humanists were such men as Erusmus of Rotterdam.

Right here, and again a few pages further on, Prof. Ladenburg makes a point which has, perhaps, more practical significance than any other in his paper. He says:

"As far as the intellectual development of Europe is concerned, Humanism, or the renaissance of the old Greco-Roman literature and science, can not be overestimated. I believe, however, that this well-deserved admiration has led to false conclusions and methods. Instead of making the results of humanistic investigation profitable to the world and using them as a basis for broader development, we have thought that every one called to the higher culture must walk in the path of the humanists, and that the classical languages were the only medium of culture for the young. What a fateful error!"

Again, after speaking of Columbus, Copernicus, Kepler, Newton, and their discoveries in terms which might be easily matched from the utterances of Mr. Mann and other American preachers, he continues:

"But it has taken a long time for scientific discoveries to make their way and root out the old biblical conceptions, the prejudices and superstition, indeed even now that process is

still incomplete. That it is so becomes easily comprehensible, when we consider that our general education is purely humanistic, in other words it introduces us to a knowledge of the Greek and Roman lauguages and literature but almost completely ignores the great advances in natural science and their significance."

At this point, any one who has seen even a newspaper reproduction of it, cannot fail to recall a certain very original and suggestive diagram displayed at the *Stadteaustellung* in Dresden the past summer. This diagram, prepared for the educational section of that exposition, represented in processional form the number of hours devoted weekly to the various branches taught in the German secondary schools known respectively as *Realgymnasia* and *Humangymnasia*. Some appropriate historical character was taken as a representative of each branch and the relative hight of these figures in centimeters indicated the comparative importance of the study in the school curriculum. Starting at the center of the procession, or group, the classical program of the *Humangymnasium* was represented on the right by the towering form of Cæsar (72 hrs.), next and about two-thirds his light, came—Homer (42 hrs.), then Archimedes (mathematics, 32 hrs.), Schiller (German, 28 hrs.), Mommsen (history, 25 hrs.), Luther (religion, 20 hrs.) and so on, tapering down through French, gymnastics, natural history, singing, geography, and English, to Dürer, a diminutive figure representing four hours of drawing per week. On the left of the center, for the scientific school, the relative position of the figures changes, as well as their hight. Cæsar is a head shorter (only 51 hrs.), Homer disappears altogether and Archimedes holds the second place (42 hrs.); Moliere represents French (31 hrs.), Schiller and Humboldt (German and natural history) are on a par, with 29 hrs. each. Religion comes next followed by English, gymnastics, history, drawing, geography and singing, which closes the line, a respectable figure representing eleven hours, as in the classical program.

Below these groups were two more representing the reform programs now adopted in certain cities for this grade of schools. In these there is no such startling disproportion in the hight of the various figures. Cæsar still leads the classical procession with 50 hrs., followed by Archimedes, Schiller, Molicre and Homer, with 38, 36, 34 and 32 hrs., respectively. History has moved down below religion and natural history, while English disappears altogether. On the *Realgymnasium* side, mathematics has advanced to the first place (43 hrs.), Latin holds the second, and French, as in the other scientific group, takes precedence of German, being on a par with Latin (38 hrs.).

Space forbids carrying these details any further, but this graphic presentation of the curricula of German secondary schools serves admirably to enforce Prof. Ladenburg's criticism of the prevailing education.

Few would take exception to this German scientist's rejection of miracles. That his views on immortality are not universally accepted even by his brother scientists he himself admits, while to us his main arguments, or reasons for disbelief, chiefly thrust upon us with unusual emphasis a strange deficiency often felt before in the German language and thought; a singular inability to distinguish between mind or intellect and soul or spirit.

"Think," he says, "of men distinguished in art or science, of great statesmen, philosophers, founders of religions, whose souls undoubtedly when in their prime were worthy of immortality. But these men become old, crabbed and querulous, perhaps even childish, before they die. To which soul then will you award immortality? To the soul of the just departed, or to a soul which no longer exists? This kind of difficulty meets us at every step. I will content myself, however, with mentioning one instance only because it permits me to recall to you the beautiful address given under similar circumstances last year by Prof. V. Eiselsberg, of Vienna. You heard then, if you did not know before, that in case of the complete removal of the thyroid gland the patients so treated frequently become idiotic, that is they as good as lose their soul. What becomes then of your immortality?"

This line of reasoning suggests any number of questions one would like to ask, but from one who is not a scientist, nor even a man, they might seem impertinent, so I pass on to the last point that time and space permit me to touch upon in this much-talked of address, and that is its attempt to trace all our modern social progress back to science.

The author anticipates the protest that scientific investigation and its logical conclusions lead to the negation of every positive religion and hence, for most people, to the loss of all ideals and he hears the cry: "You scientists destroy happiness, the firm belief in immortality, and give us what instead? Factories and social misery!"

This reproach he considers both untrue and unjust, and asserts that all the humane efforts of these later centuries were in the main produced by the enlightenment which we owe to natural-science. Admitting that he cannot strictly prove this, he yet holds that the very recognition that no compensation for the misery of this world is to be found in another, must tend to the betterment of this present life.

Recognizing the modern conception of human freedom and the consequent efforts for the benefit of humanity, as arising first in England and finding early expression in the *Habeas Corpus* act, he points out that the Earl of Shaftesbury, to whose influence the passage of that act was mainly due, was a friend of Locke. Now Locke, having been educated as a physician, stood, in the development of his philosophy, quite on scientific ground.

Then came America with its Declaration of Independence, and France with the Declaration of human rights. In the latter country, the conception of freedom, though bearing something of the American stamp, was greatly influenced by Voltaire, the Encyclopedists and Rousseau. With the French revolution, which destroyed the feudal state, arose a principle of equality and human brotherhood, one of whose most tremendous consequences has been the abolishment of human slavery. What Christianity alone was powerless to effect, was made possible by the help of that enlightenment which we owe chiefly to science. All social efforts, all social legislation, spring from the same source. It is this enlightenment which makes us consider it our serious duty to take the part of the poor and miserable in this world, to lighten their destiny and not to comfort them with any uncertain life beyond. M. E. H.

STARS BY DAYLIGHT.

It is worthy of remark that but for the brightness of the sky the stars could be seen in daylight. Even as matters stand, some of the brighter of them have been seen after sunrise by explorers in high mountains, where the air is very clear and the sky dark blue. If we could go above the atmosphere the sky would appear perfectly black, and stars would be visible right close up to the sun. Astronomers observe bright stars in daytime by using long focus telescopes, the dark tubes of which cut off the side light; and persons in the bottoms of deep wells have noticed stars passing overhead, the side light being reduced by the great depths of the wells.—*T. J. J. See, in the January Atlantic.*

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